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The AMERICAN FRIEND

[AUGUST 2, 1951]

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THOU ART WITH ME

HE who has disciplined his soul to the love of God, to the law of the universe, shall have the peace of God which passeth all understanding. Amid the bitterness and turmoil of this world he shall be at peace with all men. This peace born of the love of the most high is the only security that the soul of man knows.

Now abideth faith, hope, love, these three. Faith may give way to achievement; hope may be swallowed up in realization, but love abideth forever, the anchor of the soul, the glory of our existence.

Leaving every defeat behind; forgetting for the moment all our frustrations, we come to this sacred hour. We wait on Thee. We shall drink of living waters and be satisfied.

RAYMOND BINFORD
1876-1951

FOR LIFE

By William W. Clark

I. A Creed (continued)

I believe in Jesus, Master and Servant of Life, our inescapable contemporary, our incomparable Savior.

That I am a believer, an adventurer of faith, is of the utmost importance. The object of my belief is likewise of fundamental significance. I believe, and I believe in God who, at the very least, is like a loving Father to all mankind. And yet, when it comes to the communication of this belief from person to person, mere words and descriptive sentences fail miserably. Experience of God is not transmitted by the use of the proper words in talking about Him to others. Indeed, it is insufficient even in thinking about him to ourselves. Words prove inadequate vehicles for the most vital experience any man can ever have in life, the experience of God.

The Living Christ

The essential uniqueness of Christianity, among the religions of the world, is not in what it says about God, not in descriptive phrases, even when those phrases tell of His forgiving love. What distinguishes Christianity is its claim that the reality of the living God is communicated with utter and complete adequacy not by words but by the Word, Jesus, a real, live person—most real, most alive of all persons of all times. Because God's truth is not a specified bundle of knowledge, which the mind of man once and for all can comprehend, but is personal, living, touched always with the spark of spontaneity and unpredictability, it can be personified and communicated only by a person. It can be transmitted only by that person who, in his own being, exemplifies to the fullest the complete and spontaneous response of the human spirit to the guidance of the Divine.

Whenever Christianity gets away from Jesus, its gets away from God. Without regard for all the theological problems involved, the practical experience of Christians through the ages suggests that the personality of Jesus is the central revelation, ever the same yet ever new, of God's truth for man.

It is amazing to discover how many great spirits are drawn to the Christ-spirit. A large number of people who are not within the Christian Communion nevertheless find in Jesus the highest possible example of human life and the greatest inspiration for their own lives. The regard in which Mahatma Gandhi held the Christ is well known. He represents a great host of those who, unimpressed by organized Christianity, express unlimited respect for Jesus.

Jesus, the Master

I believe in Jesus, Master and Servant of Life . . . One of the most impressive things about Jesus is his ability to represent paradoxical traits in his character and never for a moment to seem artificial or unbelievable. Surely one of the indelible impressions which we receive from him is that of mastery. We know what is meant when we read that the people were astonished because He spoke with authority and not as the Scribes. His words and His deeds seem self-authenticating, and no one raises the question of His lack of humility when He proceeds without any hesitation or false modesty to cure body or soul. When we learn how He said, "You have heard how it was said of old, thus and so . . . but I say unto you . . .", we are not shocked at His assumption of an authority superior to that of the Bible, because what He says carries weight with us and we realize that it is true. He knows the answers. He is one to whom all men may go with the questions of life or death.

At the same instant that one is receiving this impression of mastery, one also senses that here is the humblest servant of mankind. Here is one whose whole life, in thoughts and feelings, in words and deeds, is dedicated to the project that all men might have everlasting life, life filled with the values that abide. He is most impressive because He is not trying to impress, but to serve. He is one who has put into practice the full meaning of loving God and loving neighbor. In Him we understand according to our capacity what is signified in losing life to find it. Nowhere is the experience of God communicated so richly as through the impact of the personality of Jesus upon us.

The Personality Lives

The Bible's main importance is in its ability to make that personality live for us. This is the prime business of the Church which serves its function only when men through its ministry meet God in Christ. It is because of this presentation to us of the living Jesus that I am able to say, with you, "I believe in Jesus, Master and Servant of Life." In saying it we are expressing no mere form of words but are giving utterance from the bottom of our hearts to the vital experience of God which we have had through His son.

(To be continued)

The more one thinks of the Biblical stories, and in particular the more one thinks of the life and teaching and work and death of Jesus, isn't this business of surprising and being surprised at the very heart of the matter? The central idea of Jewish history was the coming of a Messiah. When he came in a form utterly unexpected, the Jewish hierarchy refused to be surprised and sought, like the rest of us, to get rid of one who challenged them to think again. It was some of the little men, like the fisher-folk whom Jesus summoned, who recognized the surprising call when it came; and a man like Paul who was shaken to his very foundations when he realized how blind in spirit he had been.

Roger Wilson, in
The Friend (London)

Endeavor to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that thyself also hast many failings which must be borne with by others. If thou canst not make thyself such an one as thou wouldest, how canst thou expect to have another in all things to thy liking?

Thomas a Kempis

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Editorials . . .

Quaker Delegation to Russia

AMERICAN Friends will rejoice that Friends of London Yearly Meeting have found the way opened for a friendly visit to the people of Russia. With tensions between East and West now centering chiefly in America and Russia, it is probably too much to expect an invitation to American Friends. So far as we know, these Friends of London Yearly Meeting are now in Russia.

Why did they go? What purpose is to be achieved? Certainly no miracle will be produced in solving the present world problem. Yet it is just such responses, made in the spirit of utter friendliness, that can finally move mountains and chasms by levelling them into highways. It is the significance of this visit, not its size, that gives it a place in the "techniques" of the Kingdom of God. It is not a maneuver designed to achieve a political end, but the heart felt concern to share in a fellowship with our Russian neighbors.

Political maneuvering within the East-West problem will of necessity continue. This will occupy the headlines of our news, for it will indicate the *immediate* prospects for peace or war. While this continues, the Christian forces must learn to exercise more vision, more ingenuity, more creativeness in the employment of spiritual resources. Quakers are by no means alone in such work. The World Council of Churches and related groups have been serving in similar and other ways the building of world fellowship.

There is a sense in which we should try both to build the Kingdom of God and to live as though it had already arrived. We are ready to visit the Russian people if indeed we have set up no barriers toward them in our hearts.

Conscientious Projection

THERE can be no blueprint for the world of tomorrow, yet we are called to create that world out of such present day knowledge and dreams as we may have. This work must be motivated by a conscience as sensitive in projection of *what ought to be* as it is in objection to the evil *that is.*

Trying to shape the unborn future lends itself to the hazards of error. Even so, we must make the effort. To do less is to drift, and that is the greatest of errors. Conscientious projection requires imagination and invention of a more difficult sort than that which developed jet propulsion and atomic fission.

They who undertake such projection will sometimes offer more than the world today can understand or use. Their proffered answers may be out of reach, but our world, bogged down in the traditions of self-interest and conflict methods, must learn to extend its "reach." They also serve who offer more than can be accepted. Of course their work must be supplemented by that of others who are working with the complexity and difficulties involved in the immediate problems.

In reading the booklet on *The United States and the Soviet Union* and later the one on *Steps to Peace,* one finds these qualities mixed. Do Friends, through these projections, offer more than can be attained? Probably they do, in some measure. Their optimism about the possibility of getting *rapport* with communist countries may not be justified, yet it is well that these studies look toward the grand answer. Someone in this so-called practical man's world must see that a new element, founded on enlightened faith, must be introduced if we are not to be moved and counter-moved toward the precipice by "practical" men.

No one today would say that the prophets of Israel should not have spoken, simply because Israel was not ready to accept their message. Viewed now in the light of history, they were generally the practical statesmen of their day. But there is more than prophetic idealism in these studies of the East-West tensions. They may offer more than political hands can reach, but should they offer less?

Theirs is not the only answer that should be given. There is probably a place for the "creepy-crawly" type of policy now being pursued by political officialdom, providing that the creeping and crawling is in the right direction. A careful, patient type of diplomacy, if it moves with awareness of the greater, better purpose and plan, is a necessity, but to be saved from mere expediency, we must also raise the answers which only faith, added to intelligence, can descry.

Quakers Go to Camp!

"QUAKER Lake Camp has been reserved for the use of our Meeting from July 29-August 5." It was this line in the bulletin of Mt. Airy Friends Meeting, North Carolina, that started a train of thought.

One of the outstanding marks of progress in the Five Years Meeting of Friends during the past few years is the construction and use of recreational centers by lakes or on mountains. All but three of our Yearly Meetings of the Five Years Meeting have built or are building camps that promise to be in full use from the beginning to the end of every summer. Some of them will be used occasionally through the entire year.

It does not require much imagination to see the very great influence that these centers for recreation, worship and conference will have upon the life of the Yearly Meetings and the Five Years Meeting. They are set up with the interests of young people in mind, primarily, but they can be of great significance for the entire age range in a Meeting. We have the camps, now how shall we use them?

One can imagine a Meeting on Ministry and Counsel deciding to have a meeting with two or three sessions by the lake side or on a mountain vista to

review the deeper purpose of a local meeting; or a Bible School class holding a retreat, mixed with devotion and discussion; or a family camp in which parents and children of the Meeting play, think and worship together; or a men's or a women's organization taking time to get beneath organization to find renewed spirit and life-beat for their work—all of these besides the many camp weeks for children and young people.

With this kind of growing concern to use God's out-of-doors as a center for renewed fellowship, Friends and their Meetings can be re-created. It will become a great problem how to make a Calendar that will include all who want to use the camp. May the Lord bless us by giving us such a problem!

Here are some of the camps: in California, Quaker Meadow; in Canada, Camp Neekaunis; in Iowa, Quaker Heights; in Nebraska, Quaker Ridge; in North Carolina, Quaker Lake; in Western and Indiana, Quaker Haven; in Wilmington, a camp on Lake Cowan, yet unnamed. In other Yearly Meetings various camp sites are used. There is also Quaker Hill as a part of the headquarters of the Five Years Meeting. It is not by a lake or on a mountain, but in its elevation on a hill and in the shade of great trees, it is very pleasant and inviting, furnishing a central meeting place the year around for representatives of our Yearly Meetings and others.

Camp life is on the increase. This move is destined to play a great part in enriching and unifying the fellowship of Friends. Here are great opportunities in our camp centers. Let us plan to make full use of them!

Revision of the Bible

IN the production of great literature there is nothing else that can equal the forthcoming revision of the Bible, known as the Revised Standard Version. The New Testament in this revision was printed in 1946. Nearly 2,000,000 copies of it have been distributed. With the Old Testament revision nearing completion, the entire Bible will presumably be off the press in September, 1952.

The size of the undertaking is not of chief importance. Yet it portrays the kind of impact which the Bible has made on the world. People are not always intelligent in their reaction to the Bible, for there are many people who buy it but never read it, and there are others for whom it is little more than a magic volume. Yet the popularity of the scriptures is not without significance. One million copies will comprise the first printing, using 1,000 tons of paper.

The Revised Standard Version of the Bible comes to us from the work of thirty-one scholars over a period of fourteen years and representing forty denominations. This work is now fostered by a Division of the National Council of Churches.

This revision is a witness to the fact that spirit is greater than our changing words; that truth is changeless, though the words by which we seek to portray it are not. Men cannot live and think without words of some kind, but the spirit they symbolize is greater than the words. Any attitude short of that faith becomes a subtle form of idolatry—the worship of the symbol without the reality back of it.

E. T. E.

The Three-fold Meaning of Our Name

By Eugene Kreves

WE are known as the Religious Society of Friends. Perhaps the phrase or title is more descriptive of our aspirations than of our actual nature. In using that title we make three distinct claims. We state thereby that we are religious, that we are a society, that we are friends.

I

We are a religious group. This is to say that the heart of man is an incarnation of the goodness in the universe. We believe in God. We believe that the universe is undergirding its highest creation, man. Although we recognize the sinful plight of man, we recognize also a Power inherent in him which is able to redeem and to regenerate. This power is constantly available. We do not need to invoke it or to petition it from afar. It is indwelling, and it is more to be expressed than sought after.

We are not mendicants in the universe, damned to beg for our spiritual satisfactions. There is pent up in man,

Eugene Kreves is the minister of the Cincinnati Friends Meeting. He is one of the newer ministers among us, and this statement reflects his thinking on the nature of our Society.

God, waiting to be expressed. It is not God who limits, denies and restrains us from on high. We limit, deny and restrain Him within ourselves. We believe in the immanence of God. Whatever transcendence He may have is explainable not in terms of spacial distances but in terms of a comprehensiveness and universality which includes all men and in a radical purity of spirit which in its completeness is ever out of our earthbound grasp.

II

We are a society. A society is composed of those persons who share certain distinguishable aims or standards of living and conduct. We are a social group presumably held together by the cement of common aims and standards of conduct. Those aims and standards are admirably set forth in the Queries published in our *Faith and Practice.* These queries are not legislation, but they are statements of the goals toward which we should be striving. They are aims for living. The degree to which we diverge from those aims is the degree to which we are no longer a society.

The farther we drift from these common aims and aspirations, the more chaotic and disunited becomes our society. Companionship disappears and we take on the characteristics of a crowd. Difficulties within a meeting may usually be traced to a departure from the high aspirations of the society. This is not a reference to tradition. Tradition is the skeleton of a partial reality. Any society, secular or religious, which is trying to live by tradition is already dead. It should not resist the mortician but should welcome a decent burial. We cannot save our American society by harking back to traditional rights. Our democracy is perpetuated

by men and women who are living democratic lives, seeking to remove the causes and results of class, race and nationalistic bias and prejudice.

Do we as a Society share in common aims and standards of conduct, or do we meet to decorate the grave and to polish the tombstone which marks the resting place of a once-living faith which became a tradition and is now a beautiful memory rather than a living spirit within us? This is not a rhetorical question nor an inquisition from the outside. It is a disturbing still small voice which persistently requests an answer.

III

We are friends, friends of God, friendly to the life and thought of Jesus, friendly to our fellowmen and friendly to the fellow-members of our Society of Friends. There are many ways in which we may be unfriendly, although we may hide it behind a veneer of friendliness. Silent or spoken prayer which commands or instructs God is unfriendly, because it comes from an unreceptive spirit. We do not need to let God into our hearts so much as we need to release Him from the small compartments in which we have tried to restrict Him. We may find that actually we are gifted in the art of denying Jesus gracefully by agreeing with Him in principle but not in spirit.

Ralph Waldo Emerson defined a friend in these words: "A friend is a person with whom I may be sincere. Before him I may think aloud. I am arrived at last in the presence of a man so real and equal, that I may drop even those undermost garments of dissimulation and courtesy, and may deal with him with the simplicity and wholeness with which one chemical atom meets another."

Do we have this give-and-take spirit in our friendship? Are we able to exchange our views with one another without personal animosity but with a spirit of admiration? Are meetings for business actually meetings for worship? In our Monthly Meetings for business do we feel drawn more closely together because we truly have met that of God in one another? A friend is a person who adds to our spiritual stature. He may make us uncomfortable, convicted of our own waywardness from our ideals. He will never belittle us, never bully, never dictate, never seek to override the integrity of our conscience. He will never tolerate us.

Harmony is not the criterion of a perfect relationship. A man and woman may join their lives in marriage. One of the pair may be so dictatorial in personality and the other so submissive that they will live in harmony, but they do not temper one another's spirit. Henry David Thoreau wrote that

(Continued on page 250)

A Historical Glimpse

The Quakers in Russia

The delegation of English Quakers, as described in The American Friend *for July 5, presumably flew from London to Moscow, starting July 14. The following statement, taken from* The Friend, *London, June 29, indicates the series of services and concerns by which Friends have been related to the Russian people. The present visit is consistent with a continuous concern of Friends.*

WHAT Friends are doing in 1951 is in line with action taken by earlier Quaker generations. One thinks of Friends' contact with Peter the Great in London and at Deptford in 1697; of the Society's address in 1814 to Czar Alexander I when he was in London, and of his attendance at Westminster Meeting; of Daniel Wheeler's pioneer drainage and farming activities near St. Petersburg (1818-1832), and of the interviews of Thomas Shillitoe, Stephen Grellet and William Allen with the Czar about the same time. Grellet and Allen were concerned with religious instruction, prison reform and education, and they achieved the setting up of a model school in St. Petersburg in 1820 under a Friend, Sarah Kilham, and the issue of a reading book for Russian schools, composed of passages from the Bible. This was later translated into other languages and widely used.

Attempt to Avert War

The nearest parallel to the present mission is the visit of Joseph Sturge, Robert Charleton and Henry Pease to St. Petersburg in 1854. Sent by Meeting for Sufferings to try to stop Czar Nicholas' invasion of Turkey and to avert the impending general war in Europe—which broke out nevertheless six weeks after their visit—they were kindly received by the Czar and Czarina. The Czar listened to the address which Meeting for Sufferings had entrusted to its representives, and to Joseph Sturge's eloquent appeal, but both "East" and "West" were in a state of war fever, and the three Friends returned, realising that the immediate purpose of their mission was not to be achieved, to face the indignation of the British war party and the scorn of the Press.

At the close of the Crimean War Friends found a fresh opportunity of witness and service. Joseph Sturge and Thomas Harvey journeyed to Finland (then part of Russia) to investigate the plight of fishermen and farmers whose homes and livelihood had been destroyed by the ravaging of the coast by the British Fleet. Nearly 9,000 pounds was raised in England, chiefly by Friends, and this was expended on building materials, food, clothing, fishing nets and seed corn.

Help to Religious Minorities

In the middle of the nineteenth century several other Friends went to Russia in ones and twos, generally to visit and encourage unorthodox religious groups—Mennonites, Stundists and Molokany—in the south. At the end of the century British Friends set up a committee to assist the emigration to Canada of about 7,000 Doukhobors. They were helped when they reached Canada by American Friends, who have maintained communication with them, and visited them from time to time, up to the present. John Bellows, who was one of those concerned with helping the Doukhobors, also visited the Tolstoy family while he was in Russia and remained in correspondence with them for many years.

In 1892 about 36,000 pounds was raised in England for famine relief in the Samara area, and was administered by two Friends, Edmund Wright Brooks and Herbert Jones. About 21,000 pounds was sent to Russia for relief work in the same district in 1907. In 1916 four Friends went to Moscow to investigate reports of the conditions of refugees fleeing before the Germans; there were said to be two and a half million of them in desperate straits in the Samara area. By the summer of the same year Friends had sent 30 workers to Buzuluk with medical supplies. The workers had to leave in 1918 because, owing to the Revolution, no new workers or funds could be sent from England, but a few years later a group of Quaker workers was back in the Buzuluk district distributing food and medical supplies in an effort to meet the needs caused by severe famine. At one time there were feeding centres in 280 villages. Horses were brought in to assist the farmers in producing food, and medical and welfare work was continued until 1927, when the remaining work was handed over to the local authorities. One British Friend, Dorice White, remained in Moscow until 1931, and an American Quaker doctor, Harry Timbres, who had taken part in relief work in Poland and Russia, was later employed by the Soviet Government in its health department, and died in Russia in 1937.

As was mentioned by Ronald Gould in his recent broadcast reporting on a visit of British teachers to Russia, the seventeenth-century English Friend, John Bellers, is honoured in present-day Russian school books for his ideas on social reform.

Our Prairie Yearly Meeting–III

Through Mountain Borders

Here is a continuing story by the Editor, who, as General Secretary for the Five Years Meeting, visited fifteen Meetings in Nebraska Yearly Meeting recently. This Yearly Meeting has local Meetings in four states: Nebraska, Kansas, Colorado and South Dakota.

THESE Meetings of Friends in the prairie West are in the making. They are all youthful both in age and in spirit, yet in their self-development they turn longingly to new fields. There are many large towns in Colorado where there is only a Catholic church and perhaps a store front mission of some kind, and Friends with their own half-finished work want to extend their service into these neglected fields. Could the Five Years Meeting help some way in such extension work? This question is raised by Friends there and must be answered. It is to be hoped that the power of Friends elsewhere may be linked to fill up the gaps and spaces in these newer areas of America.

From Prairies to Mountains

Going from Beaver Park to Center Friends Meeting in Southwestern Colorado, one comes immediately from rippling hills into rugged mountains and chasms. The chief scenic place on this road is the Royal Gorge, through which the Arkansas River cuts its path, one thousand feet below, on its way to the flat lands through which we had come.

T. Clio Brown, who had made the schedule of visitation, thoughtfully left us an open day between Beaver Park and Center. A day at the Royal Gorge —viewing its depth from the suspension bridge, and its height from the sands of the Arkansas River below, looking upward and downward 1000 feet at the sheer majestic walls—what could better complete the diversities of nature within the limits of this wide-spread Yearly Meeting. What years, centuries, ages, were involved in this architecture of the Gorge! It was, like the prairies though so different, a part of the total kingdom of the out-of-doors.

We sat where we could see the strong wind swaying the bridge while autos and pedestrians traversed it, and contemplated the power and ingenuity of man to span every chasm—even those that divide men from men. Here every line and angle of the Gorge was a sermon and every rush of wind or water a theme, phrasing a greater symphony. Again an inward silence, as on the plains, for here was an over mastery of spirit that asked not for words, but for worship. Here self-activity is relaxed. The fret and fever that is engendered by undue self-reliance gives way and one becomes lost, gloriously lost in the adequacy of God.

Again to Our Plains

The road from the Royal Gorge winds downward with the Arkansas to the level plains in the distance. The haze of blue-gray that veils the plains is dispelled as one descends into it and low hills begin to take form and fill the landscape.

Nearer to Center, our next objective, the artesian wells poured their resources on alkali plains that can support little more than grass for cattle and sheep. These all but arid areas give way to richer farm lands and gardens as one comes to the prosperous little city of Center.

Will Leach, who now resides in Colorado Springs and serves as Quarterly Meeting Superintendent, was a former pastor of the Center Meeting and worked, as did others, in the construction of this new center of service. In nearby Mosca Meeting, Olin Ellis carries responsibility and attended with others from that Meeting our gathering in Center.

John Oliver, pastor of the Center Meeting, with his family, was the very soul of cordiality. His review of the life of the Meeting, the nature of the community in which the Meeting serves and his own spiritual experiences were very revealing and rewarding. We left him and his wife and son the next day with a sense of reluctance, partly induced by the towering snow-crested mountains at the rim of this natural earth bowl, but also because of the spirit of the home and Meeting that began to claim us. (Perhaps we should also confess that, this being the first day of the fishing season and with John and his son Edgar up bright and early, headed for the trout streams in the hills, the rod and reel also tugged at this departing traveller.)

Center, like many other Western towns, looks new and suggests an expanding life within which Friends may build a significant future.

Through the Heart of the Rockies

Back through the mountains and out through the Ute pass we came, from Center to Colorado Springs, a city guarded by the towering and well known Pike's Peak. Here is playland, made so not by Coney Island structures, but by the scenic grandeur of the Rockies.

The sun was sinking behind the Peak as we came to the home of Ernest Thompson and his family, by the church building. Here is a Meeting of Friends in a sizeable city whose population swells and recedes with the seasons. It would seem doubtful whether any other Meeting of its size would have more visiting Friends than does Colorado Springs. Ernest Thompson, youthful pastor, and his family serve Friends in this center. Coming from the same community in Kansas and having acquaintance with many Friends in common, we met each other with interest.

In the meeting of the evening as arranged for this visiting Friend, we met other Friends of cherished boyhood days and others of somewhat later years. One can hope that the larger vision which Ernest Thompson has for the Meeting may be realized. Colorado Springs, like all other communities in which Meetings of the Five Years Meeting are located, offers opportunities which Friends often cannot realize. Yet the Meeting in this city has exceeded some others in enlisting the interest and attendance of people. If there is anything which the very surroundings of Colorado Springs suggest more than another, it is altitude, vision and expansion. The mountains are around this "Jerusalem," inviting its people to higher levels. The building and Meeting are of average size but may well experience a new day of growth. Here is also a crossroads of America and certainly of travelling Friends. All of these advantages suggest enlarging possibilities for the Meeting.

(To be continued)

MEANING OF OUR NAME

(Continued from page 249)

"friends do not live in harmony merely as some say, but in melody." Our goal in friendship within our society is not harmony, not toleration of each other, but a joyous ennobling of each other's spirit.

This, then, I believe, is what the Religious Society of Friends should be: a *religious meeting* celebrating the inwardness of God and the universality of God, the Spirit of Goodness; a *society* held together by allegiance to common aspirations and aims admirably set forth in the *Queries*; a *fellowship of friends* who overcome personal dislikes, go beyond suppressed animosity and disagreement, beyond the mere toleration of fellow members, onward to a joyous ministration to the spiritual needs of one another.

One great, strong, unselfish soul in every community could actually redeem the world.

Institute of Crime Prevention

OUR NEW CENTRAL OFFICE BUILDING

Progress Report

By R. Ernest Lamb
Director of Fund-Raising

Interpretation. An attractive poster bearing the caption, "Building Together," has been displayed in many of the churches and meetinghouses throughout the Five Years Meeting. The building depicted is not the beginning of the office structure at Quaker Hill, for which ground has not yet been broken. The Clear Creek Meetinghouse now being erected on the campus of Earlham College is used to illustrate the theme, but the poster does not present an appeal for funds for the Meetinghouse project. Its message is to emphasize the possibilities of accomplishment through united effort and to create in us all a desire to participate in the building of the new office building.

Visitation. June, July and August are Yearly Meeting session months. Favorable reaction to the central office project has already been expressed by Baltimore, Nebraska, New England and California Yearly Meetings. Similar endorsement is anticipated at New York, North Carolina, Wilmington, Indiana, Western and Iowa Yearly Meetings in the coming weeks. It is my expectation to present the challenge to eight Yearly Meeting sessions this year.

L. Glenn Switzer, president of the Men's Extension Movement of the Five Years Meeting, the organization to which the responsibility of fund-raising was assigned, was present at Baltimore, Nebraska and California Yearly Meetings and anticipates sharing in part in those still to be held. His concern for a vital Men's Organization in every local meeting, linked together at Quarterly, Yearly and Five Years Meeting levels, may prove to be one of the outstanding features of our Friends Advance.

Solicitation. An itinerary is being prepared whereby I will have, beginning at the end of August, opportunity to visit many of the local meetings in Wilmington, Western and Indiana this year and to present in greater detail the Central Office project and its relationship to the work of the church. Similar visitation is planned to the meetings in California, North Carolina, New York, New England, Canada and Iowa next year. Since it will only be possible in most cases to spend one evening with a local meeting, it is hoped that Friends will make every effort to attend when a meeting for their group is announced.

Experience at the Five Years Meeting sessions last October and in the Yearly Meetings already visited gives assurance that Friends generally are prepared to support those projects that are demonstrated to be essential for an enlarged service by the Five Years Meeting. I feel convinced that as the opportunity to help in this building project is presented to the local groups, Friends will respond willingly.

Contributions. Many Friends may wish to make a contribution prior to the time at which their meeting will be visited. This might apply particularly to those who cannot be visited before 1952 and wish to include their gift in this year's benevolences. All such gifts will be credited to your local meeting and may be paid through the regular Monthly, Quarterly and Yearly Meeting channels. Jesse O. Parshall, Second National Bank, Richmond, Indiana, is treasurer of the Special Building Fund.

Jubilee Year. The Five Years Meeting, which was officially established on October 22, 1902, at Indianapolis, will observe its fiftieth anniversary next year. A special committee has been appointed by the Central Committee to make plans for the commemoration. Let us make the financing of our new Central Office a joyous accomplishment to be included in our jubilee celebration.

REFLECTIONS FROM LONDON

Reactions to the Russian Visit and the World Conference

At Meeting for Sufferings last week a further Friend was added to the team of seven who left for Moscow on July 14. He is Victor Holttum, who is Assistant Clerk of Glasgow Preparative Meeting and head of the Department of Russian in Glasgow University. During the meeting there was a special opportunity for worship during which Friends united in prayer for God's blessing on the people of Russia and the Quaker group which is going to visit them. Up and down the country many meetings have arranged gatherings for worship and prayer in which a great number of Friends have taken part, indicating the widespread concern felt for the mission.

This mission to the U.S.S.R. has caught the imagination of Friends here more speedily than is usual amongst us, for I believe it is true that British Friends are not noted for their quick reactions and responses to events. This is well illustrated in the attitude to next year's World Conference. Despite the widespread use of the first study handbook in a considerable number of discussion groups, Friends here, I believe, are only just beginning to see in the imagination what the 1952 Conference and the Historical Commemoration which follows it can mean to the Society as a whole.

Honest Doubts

In support of this view I would give as evidence the various Monthly and Quarterly Meetings that I have attended where the 1952 arrangements have been discussed, and especially a Regional Conference held recently at Glasgow in Scotland. At this gathering, representatives attended from Dublin (Ireland) Yearly Meeting, the northern English Quarterly Meetings as well as from Scotland General Meeting. In the later sessions, as Friends felt more free to express themselves frankly because of the excellent atmosphere of fellowship that pervaded the meetings, many confessed that they came rather out of a sense of duty than from a deep sense of concern. Honest doubts were brought to light as to whether such a large gathering as envisaged in 1952 could be in the light of the best Quaker tradition; and the fear that it might become just another "talking shop"; some even seemed apprehensive at the idea of meeting Friends whose way of worship and understanding of the Quaker tradition was so different from that to which we in this country are used.

Vision of Fellowship

Gradually through this frank exchange of views grew the vision of what 1952 might be; the conference became aware of the opportunities for fellowship that would arise as Friends from the world over meet at Oxford. It was seen that such opportunities would not be limited to those who are delegates but shared by all, as our visitors from overseas move about among us. Far from avoiding discussion of problems, it was recognised that the way to a deeper unity and understanding lay in this direction. The Glasgow meetings clearly demonstrated that Friends can still speak the truth to one another in love, as for instance when a Scottish Friend pointed out that unlike his fellow countrymen, who were known to be people of few words, English Friends would need to make special efforts to restrain themselves from too much speaking in periods set aside for silent worship. A wise reminder as to the limitations of achievement to be expected from the World Conference was given by an Irish Friend, that it will not produce a magic solution of the problems before the Society; its function will be consultative and not executive.

So a Regional Conference that began with doubts and fears closed with great hope for the world gathering—a hope however seen to be conditional on a preparation of heart and mind. Such preparation will involve the obedience of Friends to the Light of Christ in their hearts, so that all, whether delegates, visitors or hosts may, under God, make the best use of the events planned for 1952, so that out of them may come a renewed dedication to the service of Christ.

George H. Gorman

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Roads to Agreement, by Stuart Chase; Harpers; 250 pages; $3.50.

Roads to Agreement is a timely book by an author reliable in his chosen field. It concerns itself not only with the countless problems and conflicts of everyday life, but also with conflicts of labor and capital, religious controversy and world conflicts. It is replete with illustrations of techniques which are being worked out in various experiments. It has sound scientific research as a basis, but it is not only an informative book, it is a comforting book. In a world so full of such varied conflicts, it gives hope to realize how many serious conflicts have reached peaceful settlement. The information that there have been no strikes in the Standard Oil Company of New Jersey since 1917 certainly gives one hope. This book is of special interest to Friends because of its consideration of the Quaker business meeting technique. Stuart Chase gives incidents of the use of the sense of the meeting and silence in many groups outside of Friends. It is a most important and helpful book for lovers of real peace.

William Reagan

In the August issue of *Friends World News,* a monthly bulletin of the Friends World Committee, Ole Olden of Norway considers three approaches to the problems of modern man. Emil Fuchs of Germany makes thought-provoking statements in an article entitled, "A Word from the Eastern World." Colin Bell, from the Geneva Center, writes out of his personal observations about "The Self-Determination of Peoples." Fred Tritton of England sends a message to Friends around the world. Also in this issue are a survey showing Friends groups everywhere preparing for the World Conference, a message from Young Friends on the vocation of Friends, the first lists of delegates and announcements of events around the World Conference. *Friends World News* is sent to contributors to the Friends World Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

Among the books to be published soon which are written by Friends is *The Life We Prize,* by Elton Trueblood. This book, larger than his five well-known, thin volumes, carries the message that learning to live at our best is a moral imperative. The latest volume of poetry by E. Merrill Root, Poetry Editor for THE AMERICAN FRIEND, entitled *Ulysses to Penelope,* will appear sometime this fall. Merrill Root also has an article on General Israel Putnam in the July issue of *Blue Book. Quaker by Convincement,* by John Hobart, will be off the presses soon. In preparation is a book on Mohandas Gandhi by Haridas T. Mazumdar, former professor at William Penn College and well known lecturer on Indian affairs. An essay on Shakespeare's philosophy by the late Harold Goodard, longtime Swarthmore professor, entitled *The Meaning of Shakespeare,* has been published recently, and is provoking thoughtful, if controversial, reviews in the press.

POETRY CONTRIBUTORS

SHEILA STINSON, Box 144, Route 15, Cincinnati 15, Ohio.

REBA M. THOMAS, 25½ South 16th, Richmond, Indiana.

DAWN

Slowly the gray cloud window
Opens to show the dawn
Waiting behind the casement,
Hiding a rose-flushed yawn.

Then in a swift revealment
Curtains are lifted high;
Fingers of gold and azure
Lengthen across the sky.

Up from the crested hilltop,
Out of the ocean-deep,
Rising in golden splendor
The sun wakes the world from sleep.

SHEILA STINSON

MOUNTAIN TREES SEEN FROM A TRAIN WINDOW

Through soft gray fog their crests loom high
In silhouette against the sky.
Their seamy sides' immensity
Is covered deep with bush and tree.
Great evergreens and small ones find
The room to grow, and do not mind
That some are tall and straight and strong
(Full many feet above the throng
Of dwarfed, misshapen, stunted ones),
Although the same warm rains and suns
Have touched them all impartially;
Some strove and thrived, some did not see
The blue horizon's curving height,
The eagle's whirring wings in flight;
But stay content just as they are,
With no desire to touch a star.

SHEILA STINSON

SUMMER FANCY

I saw two birds one summer noon,
Their dark wings splashed with white,
As blithly in their azure sphere
They skimmed through waves of light.

Up, up, they soared toward the sun,
Then coasted down the air;
Up then again to push a cloud
They climbed, this happy pair.

My wistful soul with longing ached
To taste the air and sun,
And join them in their sparkling flight—
But three would spoil their fun.

REBA M. THOMAS

TIME

To me Time is a presence, a winged god
Who hovers constantly above my head.
The wand he carries is a chastening rod
To goad my soul, which has exhibited
A tendency in recent years to dream.
His wings sometimes beat harshly on my ear
When we, my soul and I, indifferent seem,
And slight the newborn moments that appear
And join the march towards oblivion.
I sense Time's eyes that fix me day and night
In jealous vigil lest we two should shun
This moment for a brighter one in flight,
And quote Faust's final plea from wistful heart,
"O Linger yet awhile . . . so fair thou art!"

REBA M. THOMAS

On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order, by the Five Years Meeting of Friends. Edited by Wm. Merton Scott.

MESSAGE FROM CALIFORNIA

The following resolution was adopted by California Yearly Meeting in its sessions and released to the newspapers of that area.

To Newspapers of the
Southern California area:

California Yearly Meeting of Friends in regular session June 23, 1951, adopted the following resolution to be forwarded to the President of the United States, the Secretary of State and to our senators and congressional representatives:

We are gravely concerned about the increasing dependence on military force for the solution of the problems of the world. This trend is evidenced by the armament program of America, the recently enacted conscription law with its provision for universal military training, the use of Marshall Plan aid for military ends only, and now the pressure being exerted for the rearming of Germany and Japan. Instead, we would hope for a great expansion of Point Four non-military investment in the welfare development of the world.

We wish to call attention again to the teachings of Jesus Christ with their reliance upon love and goodwill and co-operation as a workable means of settling all differences. We urge that they who are responsible for our national policies strive to base those policies upon these principles. This would imply an increased reliance upon the United Nations and the processes of unceasing negotiation rather than military force.

It is our conviction that all men, even those we call our enemies, are the sons of God and we earnestly hope that we may never lose sight of that fact in the pressure of daily events.

Resolution presented by
The Board of Peace,
GEORGE WHITWOOD, president

NOTES FROM MEXICO

Merton Scott, Secretary of the Board on Peace and Social Concerns, is on a two month visit to Friends Meetings in Mexico, Cuba and Jamaica in the interests of his Board and the Board of Missions. These notes, mailed from Havana, Cuba, contain some impressions of his journey since his departure from Richmond, Indiana, on July 1.

Friends in the United States will always have difficulty understanding completely the church in Mexico because they do not know what it means for Protestants to be a minority. A few days before I arrived in Mexico, a Protestant pastor was lynched about 40 miles from Mexico City.

A young Christian doing translations for a publishing house does not get credit for the translation of a book on social work. Instead, a girl who knows no English is named as translator. This is, in part, due to the Protestant membership of the young man.

In conversation with the foremost Protestant Christian of Latin America, I learned that new government officials who want to impress their constituency are quite willing to enforce the laws on separation of state and church against Protestants. In some areas these laws are openly flouted by Catholics.

On my plane leaving Mexico were two priests who had laid aside clerical robes and were wearing ordinary dress.

Quiet determination, shining faces, clean homes and churches and education to serve the people are obvious qualities of Protestant Christians here. The Church still grows where it costs most to be earnestly Christian.

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Never again will I be so deeply disturbed by accusations against American commercialism and materialism after seeing the shrine where the Virgin Mary supposedly appeared to an Indian peasant. Among other things, on the steps to the shrine, a glib-tongued young man was fleecing the pilgrims with the "shell game."

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Everywhere there are contrasts. Very rich, very poor. Sordidness and beauty. Disease and bubbling vitality. Mexico wins your heart with its people.

In desert areas, where homes are one room hovels with walls of adobe mixed with manure, where water is scarce and expensive, every home shares its water with at least a few flowers.

We may need someday to learn how to find beauty and gaiety in life without having all our gadgets. If so, we may learn much from these people.

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American businesses are moving many factories here because of lower labor and material costs. This is bringing to many a new day of regular employment and security. These blessings are not unmixed with new sorrows too.

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El Mante, a pilot project, indicates the future of Mexico. Here began a revolution. Labor unions, cooperatives, sugar factory, social security, a beautiful hospital and large medical staff, all combine to remove many economic pressures from people's lives.

A meeting with about 15 Friends in a home there impressed me with an atmosphere like our own middle-class people in Friends meetings in the States. On the wall was a picture of the man of the house with a deer he had shot on a hunting trip.

* * * *

The old order passes. Protestant churches had become dependent on parochial schools during a period when there were no effective public schools. Now they are in the process of adjustment, learning new ways of evangelism and serving needs not served by anyone else. And this with new indigenous leadership. It is building a stronger base for the church in Mexico. Responsibility rests upon the new generation of younger, better educated people here rather than upon foreign missionaries. They are learning to accept these responsibilities. The Church in Mexico is no longer to be thought of in the States as an object of charity or as poor relations. Mexican Christians have a great contribution to make to our learning to live the life of the Spirit together.

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A discussion of several hours duration with two communists, refugees from Spain, emphasized for me the fact that Russia has been able to win the minds of people not just by decrying the blunders and selfishness of the United States, but by promising people a degree of hope for a new future.

What a tragedy that so many Christians have not realized the revolutionary character of Christianity itself! The status quo must not be defended. Comparison of the United States and the U.S.S.R. proves nothing. Christians must work for what ought to be, not what is.

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A Havana, Cuba, English language newspaper which is anti-communist in policy has an expressive cartoon on the editorial page. The title is "Pass the Ammunition." It shows Stalin shooting holes in a sign marked "Democracy." Two hands are passing him another shell marked "Race discrimination in the United States."

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People here are impressed that the Quakers are visiting Russia. They seem to feel it will have some magic effect on the world situation. If we allow ourselves to be channels of the Spirit of Christ, it may accomplish just that. What a responsibility for the Society of Friends to carry! What depth and quality of spirit is demanded of us!

Wm. Merton Scott

The Sunday School Lesson

Prepared by RUSSELL E. REES

For August 26—The Christian in Public Life

Matt. 5:13-16; 13:33; Acts 5:25-29
I Peter 3:13-16

Phillips Brooks used to say that when the sun rose in the morning it did not make the world; it found the world in darkness, heavy with sleep, and it called to the sleeping world and awoke it, and bade it be itself. "It poured strength into the essential processes which belong to the very nature of the earth which it illuminated." Likewise salt does not create the food we eat, it merely opens up the possibilities which are latent in the food. To say that Christians are the salt of the earth does not mean that they can make something which is not already there; it means that the hidden flavors of life are revealed by them if they act in the spirit of their Master.

"Man is a son of God on whom the Devil has laid his hand, not a child of the Devil whom God is trying to steal." Goodness, as the Christian Gospel sets it forth, is not a strange fruit, like expecting figs from thistles, it is the true nature of man when he produces what he should by his nature produce. Jesus is the light of the world in that he shows for the first time what sleepy, drowsy men are made for.

The sense in which Christians are also the light of the world, or the salt of the earth, or the leaven in the lump, is found in this, that they too are to show what redeemed men can do. They are not promised the power to create the world; that is already done. They are promised the ability to reveal what is in man, and how his sonship brings out the hidden flavors of life. Every thought, word, deed is a part of this revelation *if the salt has not lost its saltiness.*

George Fox was amplifying this statement when he insisted that if one man would live in the power of the prophets he would shake the countryside for ten miles. "Beware," wrote Emerson, "when the great God lets loose a thinker on the earth; then all things are at risk." Every wrong in the nation is challenged by the life of a true man who lives in fulfillment of his spiritual possibilities. Of course they are not much challenged by half men, who are only just a little better than the average.

A sincere minority which is not boastful or arrogant or intolerant has always been a surprisingly powerful influence in the world. The twelve, of whom one was a traitor, struck at every wrong in the ancient world. They could not compete with the legions of Rome, but they showed by contrast that goodness wears out evil, not by force, but by real superiority.

We should be warned however that this is costly business, and that a higher degree of discipline and inner preparation is necessary for spiritual than for physical victory. To be able to say, we must obey God rather than men, requires a selflessness, a freedom from fear and an inner peace which does not come merely by wishful thinking. It comes from a conviction which can be given no lesser name than Faith, that we are on God's side, going His direction, thinking His thoughts, and therefore that our cause is absolutely incapable of suffering defeat. We may go down, but truth lives. We may falter but Goodness and Love always triumph. Our failures do not disprove the laws of the spiritual world; they only illustrate the eternal righteousness of the world.

Questions:

1. "Let him that would move the world first move himself." What is the meaning of Socrates' statement? Do you agree?

2. What does fear of failure reveal about our true faith?

For September 2—One World of Many People

John 4:4-14; Acts 10:25-28; Col. 3:11

"Something there is that does not love a wall," wrote a poet, but it cannot be said of many men. Many of us draw a tight little circle about us so small that it excludes nearly everyone. I heard of a Quaker who said, "The smaller our meeting gets the better our worship service seems to be." The logic of this comes out at the same place as the ridiculous story of the Quaker who said to his wife, "Everybody in the world is queer except thee and me, and sometimes I think thee is a little queer."

A perennial problem of man is that of extending the circle. For the Jews the circle was so small it excluded Samaritans, and Romans, and then Gentiles, and then women and children. Then the Priests drew a smaller circle and shut out the laymen. Then the High Priest drew a smaller circle and shut out all but himself, and he alone entered the Holy of Holies.

Jesus began to expand the circle. The Samaritan, symbol of the stranger and the alien, he accepted not on the basis of race, but as a fellow human being. Women and children were also people and it did not occur to Jesus to make a distinction between them and men. Who is an exemplary character? A Samaritan who stepped aside to help a man in trouble. Who went down to his house justified? A publican. Who must not be excluded from the inner circle? Children.

Nothing in the Gospels is more fraught with meaning than is Jesus' breaking of circles. But it is a lesson hard for men to comprehend. Our fellowships are still enclosed behind walls. We are Americans, or white people, or Protestants, or Friends, implying that these verticle walls which separate us have some kind of divine sanction, and that to break them down would be a sacrilege. It is still hard for us to realize that the only lines which have any meaning run horizontally across the earth. "The humble, meek, merciful, just, pious and devout souls are everywhere of one religion." Virtue is not a national or racial or denominational possession. The very fact that we try to claim a corner on goodness and fence it in by high walls of intolerance shows without further investigation that we ourselves lack the very thing of which we are arrogantly proud.

The world issues of the present time are closely related to this problem. We are more and more urged to think of the world as "We and They." We have the virtue, they have all the error. We are interested in peace, they want only war. We have the right answers, they have only untruth. The danger of such assumption is that it violates the unity of the human race, and certainly the unity of the Christian faith, which is that "God hath made of one blood all nations of the earth."

The well of water springing up unto eternal life is available to all men and women. Jesus announced it freely to the woman at the well. It has been reannounced in every century since then. The springs of the good life take no account of nationality or racial origins. Wherever there is a human being there is the possibility of the springs of eternal life. God has no circle of exclusion, and if I share his purpose I cannot have them either.

He drew a circle that shut me out
Heretic, rebel, a thing to flout;
But love and I had the wit to win,
We drew a circle that took him in.

Questions:

1. Where do you find it most difficult to let down the circles?

2. Where has the church done the most to make this universal concern of Jesus effective?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Frank and Myra Long, formerly pastors at the Xenia, Ohio, Friends Meeting, have accepted a call to the Friends Meeting in Goldsboro, North Carolina, beginning August 1.

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Alfred J. Henderson, former head of the science department, has been appointed as the new business manager of Oakwood. This post was formerly held by John E. Taylor.

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Frank Davies, now minister of the Friends Meeting at Haviland, Kansas, and formerly superintendent of Kansas Yearly Meeting, has accepted the call to the pastorate at Marshalltown, Iowa, beginning September 1.

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Flora Sayers, who with the late William J. Sayers was well known among Friends in several Yearly Meetings, will move from Muncie, Indiana, to make her home for a time with her daughter, Esther, in Los Angeles, California.

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Parvin and Cornelia Bond, pastors of the Friends Meeting at Elkton, Ohio, are planning to retire from the active ministry at the conclusion of the present church year. Some years ago, they were superintendents of White's Institute in Indiana.

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Keith Sarver of Watseka, Illinois, will be guest speaker for the evangelistic services at Iowa Yearly Meeting, to be held August 20-26. Keith Sarver, who is an Iowan by birth, and his wife June will return to Iowa in the fall for a schedule of evangelistic services.

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Herschel Hill, pastor of the Friends Meeting at Bethseda, North Carolina Yearly Meeting, is moving with his family to Tellico Plains, Tennessee, where he will serve the mountain churches under the care of the Board of Missions of the Five Years Meeting.

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The male quartet from George Fox College, Newberg, Oregon, has been in Indiana this month to sing at Winona Lake Conference Grounds, make radio broadcasts and conduct a Sunday morning meeting for worship at the Marion, Indiana, Friends Meeting.

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Gabriela Castillo, widow of Fortunato Castillo, who was a well known Friends pastor in Mexico, will begin work in the central office of the Board of Missions in Richmond, Indiana, on September 1. Although her visit to the annual Mission Board meetings in Richmond in April was her first trip to the United States, she speaks English well and has a number of years of experience in office techniques. Since the death of her husband in 1934, she has worked in offices in Mexico City. Her son, Fortunato Castillo, who just finished his medical education, attended the Five Years Meeting sessions in Richmond last fall. Another son, Francisco, is engaged in business in Mexico City.

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The July issue of the *Ladies Home Journal* contains a short editorial by Glenn White on the Society of Friends and the World Conference of 1952. In the same issue, Dorothy Thompson writes of the dangers of meeting revolution with force in "War and Revolution."

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The Guilford College A Cappella Choir concluded its spring concert series Sunday evening, May 13, with a program at Asheboro Street Friends Meetinghouse in Greensboro. The concert was part of the sixtieth anniversary celebration of the Asheboro Street Meeting.

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Fountain City Meeting of Indiana Yearly Meeting has made extended improvements on its building. The basement floor has been expanded to include a modern kitchen, dining, recreation and rest rooms. Edward Ransome, pastor of the Meeting, is gifted in planning and carrying out such work.

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Rita Stogsdill, who has faithfully served University Friends Meeting in Wichita as Director of Religious Education for a number of years, has been appointed coordinator of the work of the Meeting for 1951-1952, while the Meeting seeks a new pastor. Charles Lampman is leaving University Meeting to serve the Friends Meeting at Amboy, Indiana.

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In the path of the Kansas floods are Meetings of Kansas Yearly Meeting at Lawrence, Kansas City and nearby. There has been no report of damage to Friends churchs, homes or property. The storm that struck Minneapolis recently did a great deal of property damage to Friends, but left the Meetinghouse unhurt and injured no one.

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A $1000 gift has been received by William Penn College to establish a lectureship fund in memory of the late Fred G. Bale, speech and economics professor at the college from 1947-1950. The sum was given by relatives and friends in memory of "Judge" Bale, who spent the major part of his life on the lecture platform and in the college classroom challenging young people to dedicate their lives to the building of an effective Christian society. He was especially known for his temperance work in the Midwest.

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South Fork Friends, of Nebraska Yearly Meeting, who have been meeting in the local schoolhouse, lost their meeting place recently when the school was struck by lightning during a storm and burned to the ground. Floyd States, who was recorded a minister at Nebraska Yearly Meeting this year, is pastor of the South Fork Meeting.

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A Conference of Friends Teachers is to be held at Selly Oak, Birmingham, England, August 6-9, 1952, just after the Friends World Conference. The conference, which is sponsored by the Friends Education Council, London, is planned to strengthen a sense of unity among Friends teachers, no matter where their work may lie. A gathering from all parts of the world is expected.

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Many Friends of the midwest will remember Nixon and Minnie Rich, who were chiefly responsible for the beginning of the Springfield Meeting in Springfield, Colorado. A new Meetinghouse and parsonage recently completed are the result of this outpost work started in 1921. In 1930 the Monthly Meeting was set up by Walsh Quarterly Meeting (Colorado) of Kansas Yearly Meeting. William and Anna Patten are the present ministers.

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Donald Nagler, an Earlham College student, was recently sentenced to two years imprisonment for refusal to register for the draft. His mother, Marion Nagler, formerly a professor at William Penn College, is now at Purdue University. Don is expected to go to the Federal Prison Camp at Mill Point, West Virginia, a minimum custody prison where a number of C.O.s are being sent.

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Benjamin N'Gaira, Clerk of East Africa Yearly Meeting who attended the Five Years Meeting last fall and visited among Friends Meetings for several months, writes of attitudes and plans in a recent letter to William Reagan, his host at Quaker Hill. Benjamin N'Gaira has been visiting meetings and speaking about his trip to this country since his return and reports that people there ask much the same questions as Friends here asked. He writes that after he talks the people seem to feel close to Quakers in Amer-

ica, and have a high opinion of the Americans in general. "They are particularly happy to hear that I had found people there unusually hospitable and cheerful and that the racial problems (in the states that I visited) were better than people in East Africa thought." East Africa Yearly Meeting is planning to send at least two delegates to the 1952 Conference in England.

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The semi-annual meeting of the Friends World Committee, American Section, is to be held in Oskaloosa, Iowa, August 18-19. William Penn College will provide hospitality for the meeting, to which all interested Friends are invited. Participating in the program will be James F. Walker, Executive Secretary of the American Section of the Committee; Hannah Stapler, Jay J. Newlin, Richard P. Newby, Kenneth Eichenberger and A. Ward Applegate.

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The University Friends Meeting of Seattle, Washington, has issued a message to the many people of Chinese nationality or Chinese ancestry in this country, assuring these people of their goodwill and of their willingness to help in any way they can. The letter states that "regardless of what may develop in this country, we shall continue to look upon you as neighbors and friends." The message is signed by Mildred Joyce, Clerk of University Monthly Meeting.

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Friends University, Wichita, Kansas, has been admitted into the North Central Association of Colleges and Secondary Schools. This recognition indicates that Friends University will be completely accredited everywhere. Membership in the North Central Association is based upon meeting standards relating to purposes, faculty, curriculum, instruction, library, student personnel service, administration, finances, physical plant, institutional study and athletics.

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The Philadelphia warehouse of the American Friends Service Committee reports that June, 1951, was the third most successful month in the history of the Committee's material aids' program. A greater volume of material aids was sent to the warehouse than in any month since May 1948. Of the 165,000 pounds received during June, a little over 100,000 pounds were clothing from the general public. Other items included textiles, soap, yarn, shoes, leather and clothing from manufacturing firms.

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Edith M. Lamb of Dublin, Ireland, the daughter of Wilfred and Anna Braithwaite Lamb, was a recent visitor at Quaker Hill and the Friends Central Offices in Richmond, Indiana. For the past six months she has been living at Westtown, Pennsylvania, with Bernard and Sylvia Lamb Haviland. Recently, she has visited in California with R. Ernest Lamb and other relatives. She expects to return to her work as a physiotherapist in Ireland in the early spring.

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Fifteen students of Earlham College, under the direction of Dr. William Biddle, are taking part in the third annual summer workcamp to be sponsored by Earlham's Program of Community Dynamics. The group is spending the summer building a community center in an underdeveloped part of Puerto Rico. Students report they are looking forward to the opportunities the workcamp will offer for understanding others. Previous workcamps have been held the last two summers at Jamaica.

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Jane Reinheimer, formerly with the State Council for a Pennsylvania Fair Employment Practice Commission, and George Davis Cole, from West Hartford, Connecticut, have recently joined the American Friends Service Committee staff as administrative assistant and field secretary, respectively, for the Race Relations Program. This program of the AFSC includes work in the field of fair employment, counselling services to communities, a visiting lectureship project, and work with American Indians.

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Young Friends of Wilmington Yearly Meeting recently participated in a two weeks work camp in Knoxville, Tennessee, repairing and painting the Meetinghouse there. David Stanfield served as director of the camp, with Herbert Nichols of Wilmington as work director. Jennie Karnes acted as dietician and counsellor and Delbert and Julia White Reynolds of Knoxville supervised recreation and excursions in the Tennessee area for the group. The eight young people from Ohio and their leaders were joined by Tennessee Friends in the work on the Meetinghouse.

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A conference to prepare outgoing missionaries under the Board of Missions of the Five Years Meeting will be held August 6-24 at Quaker Hill in Richmond. The following persons are listed as probable attenders: Adam Flatter, Helen Fletcher, Louis and Shirley Lock, Elmer and Phoebe McCarty, Sterrett and Grace Nash and children, Edith Ratcliff, Onni and Lulu Rauha and child, Delbert and Julia Reynolds, Logan and Opal Smith, and Harold and Marjorie Wilhite and children. Merle L. Davis, Administrative Secretary of the Board, and Faith A. Terrell, member of the Board, will give time and leadership to the conference. Personnel outside of Friends will also be used on the teaching staff.

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Houses For Hiroshima, a project to help reconstruct homes in the city so badly hurt by the atom bomb, is being carried on for the third year this summer. Since Floyd Schmoe, Director of the Project, was unable to direct the work in Japan personally this year, Emery Andrews of the Japanese Baptist Church in Seattle is field director. Floyd Schmoe has a set of Kodachrome slides of Japan and of his group's "adventures in goodwill" in the two atom-bombed cities, and some recorded first-hand stories of the survivors of the Hiroshima blast, with translations in English, which he uses in interested groups. He will be one of the leaders at the Young Friends Conference at Wilmington College this summer.

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Nebraska Central College was the recipient of a gift this year from an Eastern Friend who presented the College with funds to purchase a Bell and Howell sound projector. This has been used in visual education and in connection with special chapel programs.

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The local Women's Missionary Society in Friendsville, Tennessee, has assisted in improving the Home Economics Department at Friendsville Academy. Improvements have also been made on the grounds with the help of labor from the Academy boys and from a Board member, and with financial aid from the Business and Professional Women's Club of Indianapolis. A sum-

"I thank you, one and all, for a delightful period of meditation and friendship."

—from a recent visitor's letter

Accommodations for travelling Friends and others; groups for retreats or conferences especially welcomed. On arrival in Richmond, phone 64205 or call at Quaker Hill, located across from the Reid Memorial Hospital in Spring Grove, Richmond, Indiana.

For information or advance reservations, write:

QUAKER HILL
Route 28, Richmond, Indiana

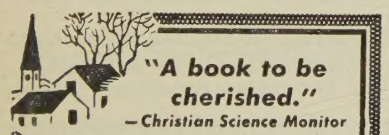
mer work camp under the direction of Hali Giesler of Earlham College will bring Quaker college young people to the Academy to work on the Farmhouse and the grounds.

* * * *

The Valentine Annanjew family, husband, wife and two children, have been sponsored by the Friends Meeting of Washington and will make their home there. The Annanjews are Ukranian displaced persons. A Latvian father and son, Mattis and Andrejs Sprogis, came to Richmond, Indiana, in May, under the sponsorship of Leonard Hall, Secretary of the Board on Christian Education. An apartment has been found for the Sprogis' and both men have found outdoor work, Andrejs as yardkeeper at an industrial plant and Mattis, who was a farmer in Latvia, as a building and yard maintenance man on a farm. The 57th Street Meeting of Friends in Chicago approved in June the sponsoring of a displaced persons family of four. A fund to aid in placing and housing the family upon its arrival is now being collected.

Friendly Fellowship

PLAINFIELD, INDIANA — Plainfield Friends Meeting, celebrating its 100th anniversary this year, began its second century this month by dedicating its new educational building. Errol T. Elliott was heard at both the morning worship service and at the afternoon dedication service. Milber Kendall, for whom the new Kendall Room adjacent to the auditorium is named and who was chairman for the Building Committee, performed the act of presentation of the new building to the Meeting. Percy M. Thomas, minister of the Meeting, performed the act of dedication. Recently completed and furnished and free from debt, the new building includes nursery room, class rooms and three assembly rooms. The Kendall Room opens into the auditorium and doubles the seating capacity. Many visiting Friends were in attendance at the services for worship and dedication.



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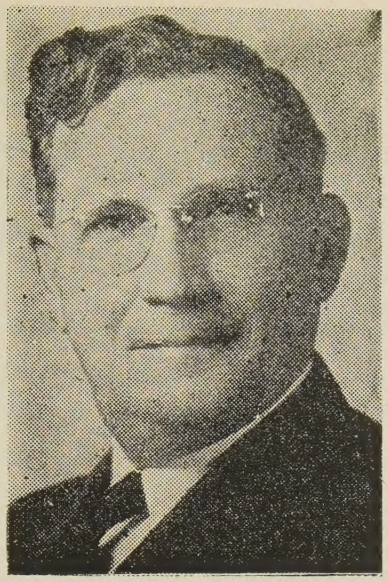
DOUBLEDAY



ORVAL H. COX

Orval Cox, minister of the Friends Meeting at Marshalltown, Iowa, will take over the duties of superintendent of Iowa Yearly Meeting on September 1. He is a member of the Executive Council and the Central Committee of the Five Years Meeting, and has a long record of service in Iowa and Western Yearly Meetings. He will succeed Kenneth Eichenberger.

In the Larger Circle

A typical American welcome, with speeches, gifts, a visit to Mayor Vincent Impellitteri of New York and a tour of Manhattan, was accorded the 250,000th displaced person to arrive in this country. Volodymyr Holubiw, Polish-Ukrainian refugee, with his wife and three small daughters, came under an assurance offered by the Assemblies of God through Church World Service of the National Council of Churches. A five-room house and a job on a farm in Wisconsin await the family.

* * * *

Students at Willamatte University, a Methodist-affiliated school, have protested against an air force reserve officers training program, scheduled to begin this summer at the school. The training program, which would be compulsory for students registering in the future, was protested by the Student Christian Social Action Committee as contradictory to the Church's official stand as to war and a violation of the separation of Church and State. The students stated, "We feel that it is more important to train Christian ministers and church workers than to train Christian officers . . . We feel that the ideology of totalitarianism can by a Christian college be fought best on the intellectual and moral plane."

From Our Readers

TAXES AND ARMAMENT

An Open Letter to
Senator Byrd:

Your attitude toward the waste and extravagance of government pleases me, and I say more power to you. But what can we do about it? I can't recall that a single effort to pay off the indescribable national debt has been made since Andrew Mellon was Secretary of the Treasury—only additional debts have been added. Money has been made the god of Washington.

The excuse for higher and higher taxes is armament. Are we intending to make the world an armed camp to control an idea? We know that can't be done. We may kill all the communists but the idea will not die. There is just one way—"Overcome evil with good."

If we could and would use the billions being appropriated for arms for shelter, food, clothing, schools, churches and roads for the impoverished people and enable them to build up their lands, communism could not find a foothold. Help the people to become independent and self-supporting and there will be no call for arms or ammunition.

Let us see to it that destructive companies are put out of business. Arms and ammunition factories, brewers and distillers, tobacco companies—let them find some constructive business that will raise our moral standards.

Alexine M. Gardner

115½ Louise Place
Lakeland, Florida

WANTED

Scientific or engineering graduate, preferably Friend, desiring to follow Patent and Trade-Mark Law in Baltimore, study law evenings, to practice with established office. Give particulars of background and training. Thomas W. Y. Clark, 712 Keyser Bulding, Baltimore 2, Maryland.

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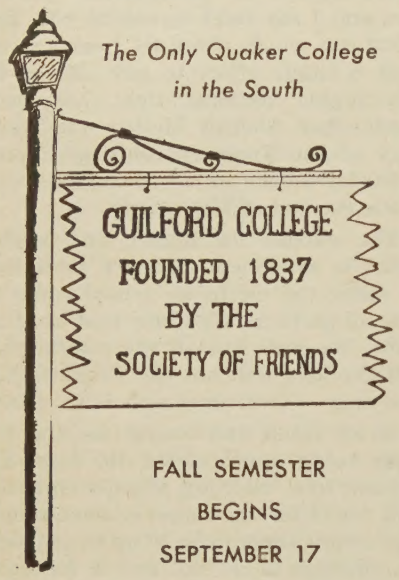

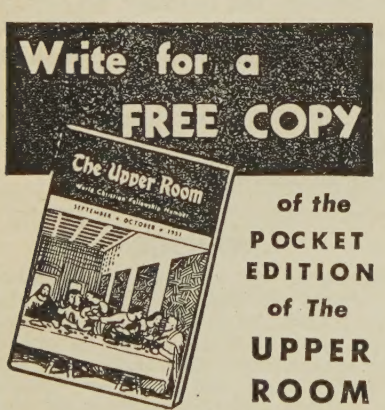

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BIRTHS

DAVIS—To Howard and Grace Wolf Davis, a son, Duane Lester, on July 1, at West Branch, Iowa.

GUTHRIE—To Willis and Ina Jensen Guthrie, a son, Gerald Willis, on July 9, at Waukesha, Wisconsin.

HUNT—To Byron and Ruth Hunt, a son, Allan Ray, on June 20, at Amboy, Indiana.

MCADAMS — To Walter and Margie McAdams, a son, Melvin James, on June 27, at Portland, Indiana.

PRIBLE—To Paul and Mary Hooper Prible, a son, Charles Ray, on June 26, at Amboy, Indiana.

MARRIAGES

CARTER-TOLLEFSON — Elise L. Tollefson, daughter of Harold N. and Gladys Jones Tollefson of Richmond, Indiana, to Charles E. Carter, son of Rhena Carter Garland of Meridith, New Hampshire, on June 15, at Homewood Friends Meeting, Baltimore, after the manner of Friends.

FRANK-BLACKWOOD — Eloise Tilleen Blackwood, daughter of Gilbert Allen and Rachel Blackwood of Muncie, Indiana, to Glenn Paul Frank, son of Mr. and Mrs. Herman Ray Frank of Columbia City, Indiana, on June 24, at Friends Memorial Church in Muncie, Indiana, Robert M. Jones officiating.

MOORE-ELLIOTT — Barbara Louise Elliott, daughter of Howard and Jennice Elliott of Yorktown, Indiana, to Thomas B. Moore, son of Veda Moore and the late LeRoy Moore of Muncie, Indiana, on July 1, at Friends Memorial Church in Muncie, Indiana, Robert M. Jones officiating.

MYERS-JOYNER — Esther Lee Joyner, daughter of Cebren W. and Mildred De-Long Joyner of Elizabethtown, Indiana, to Richard F. Myers, son of Robert C. and Helen Frey Myers of Dublin, Indiana, on June 6, at Earlham College, under the care of Clear Creek Monthly Meeting, after the manner of Friends.

DEATHS

BROWN—Omar J. Brown, on July 7, at Georgetown University Hospital, Washington, D. C., aged forty-eight. He was the son of Vernon L. and Florence Brown of Washington, D. C. He was a graduate of Westtown School, and had served in Russia and Germany for fifteen months in relief work with the American Friends Service Committee. Omar Brown was a staff medical officer in the Atlantic Fleet Marine Force with the rank of captain. He was an authority on tropical medicine, and had received a commendation for his work in malaria control at the Marine Base in the swamps of eastern North Carolina. His death resulted from an accidental fall. Surviving are his wife, Audrey Brown; two daughters, Joanna Harlow Brown and Beverly Andrew Brown, all of Norfolk, Virginia; his parents; and two brothers, Vernon L. Brown, Jr., of New York and Evan Charles Brown of Winston-Salem, North Carolina.

HOOVER—Enoch Benjamin Hoover, on June 25, at Oskaloosa, Iowa, aged eighty-three. The son of Samuel and Sarah Howard Hoover, he was born in Spring Creek township, near Oskaloosa, Iowa, and spent his entire life there. He was a member of Bloomfield Monthly Meeting, and served his meeting in many capacities. In 1888 he married Lily May Monk, who preceded him in death in 1950. Their only daughter, Edna, passed away in 1919. Surviving are five sons, Homer, B. Frank, Freeman, Carl and Richard, all of near Oskaloosa; ten grandchildren; three great granddaughters; and a sister, Laura Stanton of Nampa, Idaho. Funeral services were held at the College Avenue Friends Meeting in Oskaloosa with Charles O. Whitely in charge. Burial was at the Bloomfield cemetery.

LAMB—Walter H. Lamb, on July 3, of a heart attack, in Amboy, Indiana, aged eighty-two years. He was a birthright member of the Society of Friends. His parents were Benja and Susanna Thomas Lamb, who were among the earliest settlers of the Amboy community. He was the last of a family of nine children. Walter H. and Lulu March Lamb celebrated their golden wedding

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Thomas C. Marshall, Jr., Proprietor, and member of Hockessin Friends Meeting

anniversary at their home in Amboy four years ago at Christmastime. Surviving are his widow; three children, Dr. Emmett B. Lamb, Dr. Russell W. Lamb and Mrs. Sheldon Key, all of Indianapolis; and seven grandchildren. Funeral services were conducted by Fred Smith and Logan Smith. Burial was in the Friends cemetery at Amboy.

RICHARDSON — Harold L. Richardson, on June 20, at Lawrence, Massachusetts. As a small boy he attended Lawrence Friends Sabbath School and later became a regular attender of First Day Meetings, Monthly Meeting and Sabbath School, where he was a valued member of the Men's Class. Always a loyal and willing worker in church work, his eagerness to share in these responsibilities proved an inspiration to many. He is survived by his wife, Gertrude; a daughter, Jean; two brothers, Percy of Wilmington, Delaware, and Donald of Lawrence. Services were conducted by Alfred Lee and Arba J. Marsh. Interment was in Bellevue Cemetery at Lawrence, Massachusetts.

TRUEBLOOD — Edwin Pritchard Trueblood, on April 5, at Richmond, Indiana, aged eighty-nine. Known as the "Grand Old Man of Earlham," E. P. Trueblood taught Earlham College public speaking classes for fifty-one years. He was known throughout the Midwest as a pioneer teacher of college orators and debators. He founded at Earlham the second college Department of Speech in America, the first being started by his brother, Thomas C. Trueblood, at the University of Michigan. E. P. Trueblood was born near Salem, Indiana, the youngest of nine children of Jeru and Louisa Pritchard Trueblood. He graduated from Earlham College in 1885, after attending Blue River Academy. From the time of his enrollment until he retired in 1939, he was identified with Earlham almost continuously. Besides his interest in public speaking, he was actively interested in sports. He also founded the Intercollegiate Peace Speech Association and was a member of a number of speech organizations. Earlham's Old English May Day, which originated in 1875 and is presented every four years, developed under the leadership of Professor Trueblood. He helped build two gymnasiums on the local campus. The Earlham indoor field house was named for him in 1923. When the college celebrated its centennial in 1947, E. P. Trueblood was named "The Spirit of Earlham." Upon his retirement, he was named Professor of Speech and Supervisor of Athletics Emeritus. Memorial services were held at the West Richmond Friends Meeting. Interment was in the Earlham Cemetery.

TRUEBLOOD — Thomas C. Trueblood, on June 4, at Bradenton, Florida, aged ninety-five. A pioneer speech teacher, Thomas Trueblood taught for forty-two years at the University of Michigan, organizing the first department of speech. Born near Salem, Indiana, Thomas Trueblood studied at Earlham College for three years, 1875-1878. He also studied under several elocutionists and orators before founding, with Robert I. Fulton, a school of oratory at Kansas City, Missouri. In addition to teaching at Michigan, he coached the Michigan golf team for 35 years. He retired in 1926. In 1931, he established an endowment fund at Earlham called the "Trueblood Testimonial Debating Fund." He was instrumental in founding a number of oratorical and debating organizations. It has been said that at one time 46 colleges and universities had individuals teaching or heading departments of speech that had been former pupils of Thomas Trueblood. He was awarded an honorary M.A. degree from Earlham in 1886 and an honorary Litt.D. in 1921. Last fall he gave his private library to the college. Carolyn Hobbs Trueblood, whom he married in 1881, died in 1927. His brother, Edwin Pritchard Trueblood, died on April 5, 1951.

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LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p. m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Ruth Tuttle, Clerk, 903 Ellison Ave. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 5 p.m. at 306 W. 39th. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, RIchmond 70716.

LYNN, MASSACHUSETTS

Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 10 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a. m., Meeting for Worship at 11:00 a. m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA

Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Gospel Service 7:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT

Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York City, from May 6th through September, at 11:00 a. m.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PLAINFIELD, INDIANA

Sugar Grove Conservative Friends, Meetinghouse established 1823. Quiet Hour for Worship Sunday at 10 a.m.; Plainfield, Indiana, Route 1, 2 miles south on Road 267, one-half mile west.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, VErmont 3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

SHREWSBURY, NEW JERSEY

Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

TUCSON, ARIZONA

Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer Meeting, Wednesday, 7:30 p.m. Friends University bus. Charles A. Lampman, Minister. Dial 2-3373.

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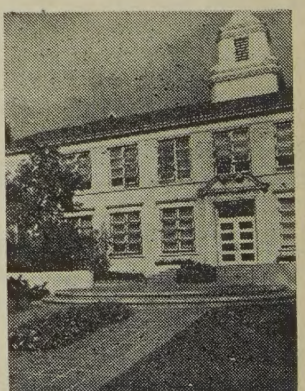

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